CHRISTIAN TEACHINGS.

Who May Enter the Kingdom of God.

FAITH, THE SOUL'S ANCHOR.

Trials and Temptations That Men Must Combat.

THE NATURE OF SIN.

Seauty of Disinterestedness in Human Character.

PLYMOUTH CHURCH. MR. BEECHER ON CHRISTIAN UNITY-THE

CHURCHES TO WHICH HE BELONGS. Plymouth church was crowded to its utmost capacity yesterday. Mr. Beecher baptized eighteen infants in arms and preached one of his ablest and teeble organist of the church, was absent through illness, and Mr. H. C. King filled his place very accepta-Heaven," from Racine's "Athalie," wedded to Men-delssohn's entrancing music, was sung under direction of Mr. Henry Camp, with the entire choir in the chorus. Mr. Beecher, in announcing a testimonial concert to Miss Lasar, the soprano of his church, on Manday next, praised the choir very highly. He had, he said, been helped by them very much, and the devotion of the congregation had been helped by their nstrumentality, and that they had been in a certain degree worthy of the name of ministers of music in the religious services of which he was the minister of doctrine, and they are, therefore, assistant pastors in

some sense of this church. "Neither pray I for these alone, but for them also which shall believe in me through their word. That they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that they hast sent me. " These verses from St. John's Gospel were the text of Mr. Beecher's sermon. It is, he said, in some sense neces-sary that spiritual and emotional truth should be reduced to some physical and material expression; but the habit of symbolization—and language is but a system of symbolization—which at the first step helps beyond that hinders; for while we may obtain the idea of a spiritual thing by likening it to something which is physical, yet if we go on in that way it is soon the material form which takes the place of the spiritual idea which was at first illustrated and enlightened by it. Christ prayed for the unity of His people in the spirit of the inward man; such a unity as subsists be ween Him and His Father, as subsists between the sarmonious nature of the saints and angels in the great world beyond and above. And so it was His prayer that not only His personal disciples, but their lisciples unto the end of time, should have this essenital unity of spirit. But this prayer was ere long in terpreted in the most material way, and the whole body of Christians have been endeavoring to enforce an external and individual unity from the day of Christ till this hour, nor is the struggle over. It seems to till this hour, nor is the struggle over. It seems to have been thought that by gathering the bodies of men together in one place, and under one government and one creed, unity could be reached. Juxtaposition, the preacher said, was not unity. A family may be one although its members are dispersed all over the continent; and, on the other hand, a family may be under one roof and yet be as wide apart as if an ocean rolled between them. The only ining which can unite men is that subtle interior spirit that unites their souls. All significant, true and valuable Christian unity, Mr. Beecher said, must proceed from the possession of eminent Christian expriences, and where they exist unity takes place involuntarily, inevitably, indissolubly. Therefore, to be united in religious matters men must be religious. Religiou in this world is developed in very different ways, the preacher said, and the sum of Moses and the brophets was that to serve God is to be a right man. Thristianity differed from the Old Testament religion, as in the end sought, but in the means by which that was to be gained. Christianity teacases that we are not to come to righteousness by methods and altar sacrifices, but that there is now disclosed a personal relationship between the innermost soul of God and the soul of mankind, that the race is now sufficiently intelligent to stand face to face with its God and to receive the divine influx and influence by the direct teaching of the Spirit of God upon each individual heart. And though there may be collateral instrumentalities, methods and organizations, yet the primary and characteristic notion of Christianity is the same as Judaism—manhood. The Jews sought it through the Altar and the temple. We seek it through the Astar and the femple. We seek it through the dates thought all men were in some way finally to come an to Jerusalem. They lost sight of the true dea of

Mr. Reecher described at length the manner in which the ideas of Christianity were modified as carly as the second centry, when the Greeks became converted and surrounded moral feeling with their peculiar philosophical doctrine, and ere iong a large portion of the world accepted the doctrinal statement as if not identical with Christian experience, as something in peparable from if. When Christianity passed out of the hands of the Greeks and into the Romans' at a later period by the reason of imperial Romo, it became a kingdom. It must, they thought, have a definite form, and the whole economy of worship must be a part of his organization and the world must be governed by it, and that would be unity. The Greek hea took the form of an intellectual belief; the Roman took on that of an organized unity. Both contained a grain of truth, but both of them have stood in the way of true threatment of the second must be a part of his organization and the world must be governed by it, and that would be unity. The Greek hea took the form of an intellectual belief; the Roman took on that of an organized unity. Both contained a grain of truth, but both of them have stood in the way of true threatment of the second must be a part of his organization and the most of the same and the realms of mind men could not believe alike, it is impossible to conceive a moral truth without its being colored from behind by nome emotion. Men are alike generally, but specifically they were very different. Hen cannot agree in their notions of the material things with which they are laminar. They cannot agree must be supported in their deas of the whole moral government of a single child. How could they be expected in their ideas of the whole moral government of the single child. How could are the reason in the single child. He was to be chosen of the single child they have a support of the world with the firm of the proper could be a proper could be supported by the s

riches and full of floral beguty and full of rare and admirable fruits; and I will not throw them all away. I take the liberty of loving what is lovable and letting the rest alone.

And all the great sects that he outside of the mother sect, there are none of them to which I do not belong. I am Episcopal. I love the sweet Layton, and the songs of that Church have been like the wings of angels to me, and the belong to her, not by any form of outward government, but by the holines that is in her—her noble love, her purity, from generation to generation, in holy households, in samily ministers and in sality communicants. Nobody can erest from me the fellowship that I love—the fellowship of the soul—with that Church to which we are indebted more than ever our ungrateful thoughts will be able to own. It has brought through stormy times the seed which we sow and think is ours, forgetting that it is biessed with the tears, yea, and nourished with the blood, of many of the men whose names we now deride. I belong to the Church of the American Episcopney and to the Church of Calvin. Calvin is mine. Whether he would have received me I doubt, but I think he would a great deal soner than his bastard children would. A great reformer was he—a man that stood as the symbol of the progressive thought of the time in which he lived. He gave to the world that which it much needed. Men had no objective development of the religious life, and Calvin built up a system so wast and in many respects so magnificent in its force that men said, "He don't need tho old; here is our faint; there is the structure that holds us." I belong to the shouting Mishodists and the silent permanent excellences. I belong to the Congregationalists, because this widely dispersed clusters of churches, that are not streaming through the sky as a connected meteor, but are scattered broad as the nebule and as the stars separated one from another, east much the value of the churches that are good. If you love parity you belong to all the churches, you belong to a

CHURCH OF THE HOLY TRINITY. WHAT THINK YE OF CHRIST?"-SERMON BY REV. STEPHEN H. TYNO, JR.

The service of song yesterday morning in the above place of worship was exceptionally fine, and before the ermon the appropriate seventeenth bymn of the collection was sung, commencing with the verse-

To our Redeemer's giorious name
Awake the sacred rong:
Oh may his love (immorts) flame)
Turn every heart sand tongue!
The preacher took for his text the words, "What think ye of Christ?"-Matthew, xxiL, 42 This is a think ye of Christ?"—Matthew, xxii., 42. This is a question that probes the very heart and moral nature of man. In this regard thoughts are things, not mere lancies. God sees men through and through; all their subtleties are as transparent as the air, and the question is not how do you troat. Jesus Christ, but What think ye of Him? In the great hour of doom every man's acts, will and thoughts will be judged according as he has treated this great question. As every useful art is the expression of some inventive thought, so the tendencies of a man's nature—good or evil—are according as he cultivates virtue or vice, as he is narrow or mean, broad and genuine. In his mental workshop his character is formed, and the cultivation of the qualities that go to make up the man goes steadly forward. Therefore, "What think ye of Christ or about Christ?" goes a great way toward the cultivation of the spirit of good and the driving away of the spirit of evil that is constantly assailing and besetting the hearts of men. Sometimes a man's conscience pricks him as with thorns, and at times he sings to it a juliaby, but if he thinks of Jesus Christ he has a friendly counsellor constantly by his side. If you think that you can be wild and heemtous in thought and not in act, beware! It is not possible; for every thought leaves its impress on the soul. God judges us not by the thoughts of others but by the

SECRET BATHATH WE PUT ON HIS.

upon the value we set on His well-beloved Son whom He sent into the world to redeem sinuers. Let us correct our estimate of Him, therefore, and develop our noblest selves according to God's Word and what we think of Christ. Though His brethren fulfilled in our earst? Oh, how grand do His promises seem—those promises sealed with His blood—the blood of Jesus Christ! He is the true priest, the Temple, the sacrifice above the altar. In Him is death destroyed, hell an impossibility and heaven secure. In Him we have an antidote to temptation, faith in the midst of doubt, deliverance from capitying ad defe question that probes the very heart and moral nature of

precious He is who will represent man to God; and how precious He is to those who love Him let them testify. He they rich or poor, high or low, ignorant or learned, they are austained by their sweet faith, and they have no higher hope or joy than in the blessed satisfaction of the knowledge of a personal God.

TRINITY CHURCH.

THE LIFE LONG SACRIFICE OF CHRIST, AND ITS APPLICATION TO THE PRESENT TIMES-SER-MON BY THE REV. F. OGILBY.

The morning services at this church were conducted yesterday by the Rev. Frederic Ogiby. The increase in the attendance, due probably to the lovely morning, was very noticeable. The singing by the choir was of the usual high order. The sermon was preached from the text.—"I am the Good Shepherd; the good shepherd giveth his life for his sheep. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep."

The reverend preacher dwelt, in his introduction, upon the mysteriousness of the Divine economy, by upon the mysteriousness of the Divine economy, by which the Son of God had become mearnate and had sacrificed himself for the sins of the world. But it would be the purpose of his discourse to show that the worlds of his text were of a far wider scope than that which they bore on their face and which generally referred them exclusively to the period of Christ's passion and death and the glorious time between His resurrection and ascension which the Church is now celebrating.

THE YEAR TOO SHORT.

sion and death and the glorious time between His resugrection and ascension which the Church is now celebrating.

THE YEAR TOO SHORT.

We are obliged, said the preacher, by reason of the shortness of the year, in which all the events of Christ's life have to be alternately celebrated, to bring together too nearly and commemorate all too rapidly the events which occupied the thirty-three years of the life of the Good Man. Now, the sacrifice which Christ made of bimself for the world did not begin with the period of what is understood as His passion. It commemorate are that intile Jewish hamlet where David kept his flocks as a boy, and where, in the stall of a poor cattle shed the Son of God took flesh in the cold of a winter's night. Here it was that his first lesson was given to the world. Although, too, the great drama of His passion was the culmination of all the sacrifices that He mate, still we had to look with awe and wonder on that period which clusted between his infancy and his public mission, of which the divine record gives us but one or two gimpses (such as his disputing, at the age of twelve years, with the doctors in, the temple), and which occupied the average lifetime of a generation.

THE LESSON.

Perhaps at no period of the world's history was the profound lesson conveyed in the lengthy preparation for his public life more heeded than in the present day. There are times of severish restlessness, when anticipated youth is made so supplied the period of childhood, when the powers of the florily and mind, instead of being allowed to develop according to the laws of nature, are treated in the same manner as plants are forced in a hotbed. Education, which properly means the bringing out of the facuities, is, among us, made to inflict han evil by anothy locening the mental powers. Our youth are forced into the cares and responsibilities of manheod before they have the measure of the world and before their moral princeples and convictions are so established as to give them a chance of successfully win

CHURCH OF OUR SAVIOUR. "AN ATTRACTIVE CHRISTIAN CHARACTER"-

SERMON BY REV. JAMES M. PULLMAN.

The Rev. James M. Pullman preached yesterday morning at the Church of Our Saviour (Sixth Universalist Society), on West Pifty-seventh street. The subject of his discourse was "An Attractive Christian Character," suggested in the Epistle of the Aposile Paul to the Philippians, iv., S.

There are characters, he said, to which the name of Christian cannot be denied but which have in them as

christian the preacher defined as "One who has learned of Jesus to know God as He is, to realize immoriality and to understand that righteousness is the eternal law." Life and conduct adjusted to such conditions give the highest type of Christian manhood. The two most attractive features of the human character are strength and beauty, and the character in which those elements are combined has and always will prove irresistibly attractive. Moral strength and beauty form the single exception to the universal law of death and decay. The

FURE AND STAINLESS CHEVALIER HAVARD,
and John Hampdon, the noblest Englishman of his era, are instances of the attractive character of good men who are strong. The moral ideal that we hold up to the young is the smart man. We have come to reverence that, if no higher quality, and have lost the power of being deeply indignant at the bad smart man. Our children are apt and learn the lesson. An illustration of the tendency of the hour is the use of irreverent slang, by which the noblest names and deeds are befound by cheap burlesque wit that degrades and demoralizes whatever it touches, and all this while our liberties are imperilled and our country plundered by its smart men.

Our children are apt should be cheap with the degrades and demoralizes whatever it touches, and all this while our interties are imperilled and our country plundered by its smart men.

Our children are apt that is manhood containing those attractive elements of character, and without which we can have no future—a manhood not alone of capacity to do good, but to hate ovil, and with an iron indignity against everything mean, base and wrong. There can be no symmetrical Christian character lacking the element of joyousness lounded on a rational belief in God and well grounded expectations of a coming iture. Disinterestedees is an element of the human character in which men are slow to believe, but when convinced of its oxistence they are ready to fall down and worship it. The chief charm of a Christian character i

CHURCH OF THE DISCIPLES. MAN ALONE RESPONSIBLE FOR HIS ACTIONS

HERE AND HIS PATE HEREAFTER. Mr. Hopworth preached yesterday morning from the text St. John x., 15-41 lay down my life for the

culiar relationship between man and God, and they go to show that some very serious misfortune has, at some time in the past, happened to us; it is a misfortune of no ordinary kind. Self, recovery seems to be an impossibility. Outside help is absolutely necessary; God's arm alone can save. The that it requires for its cure a sacrifice so great that dicates, also,

A PRECLIAR RELATIONSHIP
between God and man, and we see the Almignty in the

attitude of one who has not simply a desire that we shall recover, but also a solicitude in our behalf. He salvation is made possible and easy; and He is so great in His love for us He is ready to send His only begotten Child into the world to suffer untold agony and sorrow that by means of this agony and sorrow you and I might find the way which we have lost, and start anew road to heaven.

I want this morning to call for your most careful attention, because it is my desire that we shall look certain facts square in the face. Let me say, to begin certain facts square in the face. Let me say, to begin with—what you might regard as an axiom, requiring no discussion whatever—that no sin can enter heaven; nothing sinful can cross the threshold of God's eternal palace. Then it follows as a matter of course that you and I, as at present situated, are necessarily excluded; none of us can go to heaven. Since no sin, however light it may be deemed by our own judgment, can ever enter into the immediate presence of God, therefore none of us, not one of us, will ever find our way there niess something extraordinary happens; unless a miracle of Providence shall be performed in our behalf. We cannot find the way; it has been irretirevably lost. God can find it, perhaps, and out of the goodness of flis heart He may do it, but unless he does you and I are most assuredly doomed to exclusion from His presence.

It seems to me that position is well taken. Our logic shows that it must be true. We need not open the Book of divine revelation in order to discover our own judgment corroborates it. We are satisfied with that statement as a starting point in our argument, and yet you say, "Some are better than others; there are gradations in evit. What is to become of the different classes of criminals? Will all go to the same place?" With that question I have nothing to do just now. With the fact that they are all, without exception exclused, I have to do, and that I assort on the authority of human judgment and of that sense which we call common. with-what you might regard as an axiom,

common exclusion was necessary. We see a murderer, and we say be cannot go to heaven unless a change occurs, and we see the justice of it; there is no difference of opinion on that; but here is a man who has never committed murder nor stolen outright, and a man who seidom lies outright. He has corruption in his soul, and you are in doubt—about what? As to what God will ultima ely do with that man if he dies unconverted I have nothing to do, but, so far as heaven is concerned, it it is the fee into which no sin can enter; then it is a place into which that man ran never, under any circumstances except those which indicate a radical change. Brethren, am I right? Is my position well taken? Granted my premises, must you not arrive at my concision? But here is another man, who perhaps is a member of a church, but has not always been true to his vows, he had ONLY A LITTLE SPOT.

In his heart; can't he go in? Not it there is any moral government. God cannot overlook your sin unless there is an equivalent for it. So, brethren, you and I, with our acknowledged sins in our lives, u.less there is an interferance in the lan of God, can never enter heaven. Wo ought to stand face to face with that fact, Let us look into our lives and see what is there. We are children of God, made by Him, and he gave to us as a possibility a destiny unspeakably grand. Would into the known will of the Father call for implicit obedience? I think so; it could hardly be otherwise. Would not everything base and mean and low be distasteful to Him? I think so, What has happened that it is the one great wonder of our lives. Do we not fear food instead of loving Him? Don't we shruk from death, when we are taught that death is life? And is it not hard to be good, and easy to be what we call bad? Have we not passions that are extremely difficult to control? They are like a team of wild horses; they get the bit in their mouths and run away with us. See this drivelling idiot; do you suppose that was part of food's plan originally? I sit not true that poe

the fault of

MAN'S PERE AGENCY.

that has directly opposed the Almighty. All the crime and guilt in the world and in your hearts this moment is purely voluntary, and you are entirely responsible for it, and you will be made responsible for it on the last day. I want to startle you if I can. I want you to feel that it is your own lault, and not God's, if yousare not saved; and, more than this, if you are to be saved you must begin now.

ST. PATRICK'S CATHEDRAL.

THE TRIALS AND TEMPTATIONS OF LIFE-SER-MON BY THE REV. FATHER PARRELLY. The interior of the Cathedral presented a very imposing appearance yesterday. At the last mass the spacious edifice was crowded to the doors, white the services were carried out with characteristic solemnity. The officiating clergyman was Rev. Father O'Hare. At the termination of the first gospel the Rev. Father Farrelly preached a sermon, taking his text from the gospel of the day according to St. John. The reverend gentleman, in the course of a very clear and forcible address, called attention to the importance and necessity of undergoing the bardships and suffer-ings imposed on us in this life with becoming fortitude and resignation. He alluded to the illustrious example the love of God. We must accept the afflictions imposed upon us with a true Christian spirit, trusting in the all wise dispensations of the Almignty. Then, again, we may impose voluctary penance on ourseives, besides accepting with submission the sufferings to waich we may be subjected. The words of St. Augustine were extremely forcible on this subject, particularly where he desires to be cleaned and purified by suffering in this world so that he may be prepared for the next. The reverend preacher urged upon the congregation the necessity of bearing with cheerfulness whatever troubles might fall to their lot in this world, and the reward would be everlasting blies hereafter. We shopld receive from the hands of God all sufferings, no matter what the number of measure. In the midst of the most terrible afflictions, there was consolation in kneefthe love of God. We must accept the afflictions im-Character," suggested in the Epistle of the Aposide
Paul to the Philippians, iv., S.

There are characters, he said, to which the name of
Christian cannot be denied, but which have in them no
attractive elements. They are of the negative order;
repellant and even repulsive. Austerity and severity

what the number or measure. In the most terrible affictions, there was consolation in kneeding at the foot of the cross, offering ourselves up to
tood and a cepting temporal punishment in explainor
of our size. The sufferings of this world were as
nothing compared with the reward that would be meted
out to the laithful in the act. In conclusion, the rev-

to send.

The music selected my Professor Schmitz, the organist, was Merçadante's mass in B flat, which, as usual, was rendered with excellent effect. At the offeriory the duet "O Salutaris," was well sung by Mme. Brodells, soprano, and Mme. Unger, contraito.

SEEMON BY THE REV. FATHER DYRON-THE HOLY SPIRIT'S ENLIGHTENMENT OF MAN AS

street, yesterday morning, a large congregation attended the high mass. The Virgin's alter was chastely decorated with flowers, and at the foot of the statue several lamps were burning.

The sermon was preached by the Rev. Father Byron, who took as the subject of his text the gospel of the day, which was taken from John's account of the they might understand how serious a thing it was to offend God. The same merciful work is still the Divine offend God. The same merciful work is still the Divine Spirit's, and will continue to be fer all time to come. But in proportion to the light which man received as to the horror of sin, so also comes a light which presents virtue in true colors—inviting, chaste, beautiful; always in its every form an offering acceptable to the Almighty. This contrast in steel is meant to help men in clinging to whatever is good and pleasing to God, even though there might be attached to it some bitter or troublesome surroundings. The more God's goodiness, holiness and perfections are understood by us the greater becomes our horror of sin. But why should it be necessary for the Holy Ghost to enlighten men as to sin? It is because people do not understand the real evil of sin or the real value of virtue. Speak to the men of the world and you will hear in their conversation nothing but of the temporal losses which have happened to themselves or to others, but never a word of the spiritual afflictions of their soils. These spiritual bruises, sinfel stains upon the heart, never receive any attention. They are never thought of, because men do not realize the evil of sin and understand its nature. St. Augustuse says that sin is any wilful thought, word or deed contrary to the law of God. St. Ambrose says that it is a wilful transgression of the divine commandments or of God's holy law. The man who sins refuses to serve God, and with every repeated offence cries out with the Psalimist, "I will not serve Him." That is to say

MAN MAD OUT OF THE SLIME

of the earth retuses to pay homage to his Greator. Well might St. Ambrose say, "Behold nothingness itself taking up arms against the Supreme Beling to make itself equal to Him." How blasphemous is the language of the sinner to God. And yet man is God's most favored creature on earth. The Divine Master has beaped upon him every benefit, created all things for his use and promised eternal reward for fidelity in His service. Nay, God gave up His only begotten Son to save him, and in the life

FIFTH AVENUE BAPTIST CHURCH. THE ANCHOR OF THE SOUL-SERMON BY THE REV. DR. ARMITAGE.

The Rev. Dr. Armitage, pastor of the Fifth avenue Baptist church, preached on the subject:-"Our Soul's Anchor." As an introduction and foundation to his discourse, he read the last six verses of the sixth chap ter of St. Paul's Epistle to the Hebrews.

Said Mr. Armitage:—There is probably nothing that could more absorb the spirit of a man than standing on the heights of Neversink during a great storm and seeing a boat apparently drifting helplessiy apon the shore. There is no way of beating out into the open sea, and it seems as if wind and waves were conspiring sea, and it seems as if wind and waves were conspiring to wreck the vessel. Just as she is about to get among the breakers her head turns to the wind, and she ruces securely. What has saved her when all efforts seemed of no avail? Her anchor, that has fastened to the ground and prevents her driking. The Gespel does the same for as. God swore that we should have salvation in His Son if we would only by to Him.

FIREX RELIANCE ON THE ASCHOR.

will prove it intaliably sure. Now, it might be said, how are we certain that we have salvation in Christ? In England every anchor that goes on board a ship has by this means the British government pledges itself to

INDEPENDENT LIBERAL CHURCH. SERMON BY MR. O. B. FROTHINGHAM ON THE The Grand Lodge Room in the Masonic Temple, at

Twenty-third street and Sixth avenue, was filled with an attentive congregation yesterday morning. The reading desk on the platform at the east was elegantly decorated with rare flowers and exotic vines. The services were opened with sacred music by the quartet of the Independent Liberal church. The pastor, Mr. O. B. Frothingham, read selections from the ancient Scriptures of the Simmese, Persians and Hebrews, quoting from the latter the twentieth, twenty-first, twenty-second and twenty-third chapters of Exodus, relative to the commandments. Speaking to those texts, the minister called attention to the fact that in opening the Sermon on the Mount Josus was very careful to observe the decorated with rare flowers and exotic vines. The ser Mount Josus was very careful to .observe the moral law of the Jews, and throughout His ministry be consistent. When the young man came to Him (Matthew xix., 16) and asked what he should do to gain eternal life, Jesus said to him, "Keep the com-mandments." The young man said to him "Which? All these things have I kept from my youth up; what lack I yet?" And Jesus told him, "One thing thou lackest; the spirit of the commandments." The comandments referred to are the ten given in the law of Moses, in what we call the decalogue. They contain the spirit of the entire Hebrew moral law. The commandments are prohibitory in their character. The law relative to the Seventh Day is a prohibition against giving the whole of life to labor. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy man servant, nor thy man servant, nor thy eattie, nor the stranger that is within thy gates." It is meant for a day of rest—rest for all. It is not commanded that it shall be a day or religious observances or ceremonies, but for rest. We are commanded to honor our lather and mother, because they are the pillars of the Commune. Then follow the laws of society.—"Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not teal," "Thou shalt not bear false witness against thy neighbor," and then follows the prohibition against a covetous heart. Nothing is lost for conjecture nor debate. It is simply the law as given to Moses, who told the people. "God said," and that was enough. The commanus are definite, well defined, absolute. They cover objective deeds. They are to do or abstant from doing. Where the old dispensation emphasized the deed the new dispensation emphasizes the mourse. The old law pointing at the prohibitions against deeds is what we call external morality; outward, plattering and shining to the eye, but inward full of dead men's bones. The man may not sirk a blow, but he may hate, he may not seal, but he may covet. On the other hand, in the new dispensation, little is said about the deed but much is said about the moutve. It is a perpetual questioning of motives. As the world goes the old system has cortain advantages over the new. For a real, hardworking world, the old dispensation we are commanded, "Love thy neighbor as thyself." Where are we to love him as the brave and noble love? If we love him as the brave and noble love? If we love our-neighbor as Moses, in what we call the decalogue. They contain the spirit of the entire Hebrew moral law. The com-

ST. MARY'S SEMI-CENTENNIAL. SERMONS BY REV. FATHER REILLY AND VERY

St. Mary's Roman Catholic church in Grand street is, after St. Peter's and St. Patrick's, the oldest Roman Catholic church organization in the city of New York. Yesterday morning, assusted by Fathers Henry P. Baxter as celebrant, P. J. Rigney as deacon, and John A. Gleason as subdeacon, Father O'Reilly held a semi-centennial service, and in the evening the Very Rev. centennial service, and in the evening the Very Rev. Father T. G. Preston delivered an appropriate discourse. In the morning, after the mass, of which the music was by Mercadante, rendered by Berger, as organist, and an excellent volunteer choir, Rev. Father Edward J. Reilly preached a sermon in consonance with the gespel which he read, sixteenth chapter of St. John, beginning with the fifth verse. Before he had risen to the speaker's desk the attention of the worshippers was called—and naturally—to the decorations of the altar, which were in admirable the worshippers was called—and naturally—to the decorations of the altar, which were in admirable keeping with the occasion. On the spex of the altarpiece, crowning all-eise, there was a crimson cross, laid in a bed of white flowers tastefully interspersed with evergreen. On the right and left, immediately below the ether, were additional beds of flowers and evergreens, in which were placed the figures, "1825" and "1876." Below a figure of Jesus gramatic exhibitions of "1826" and "1876." Still fur-ther down, at the feet of the figure of Christ, was

decorations had been viewed and understood Father Reilly began his discourse with the declaration that the sermon which had been preached fifty years ago that day in St. Mary's, then in Sheriff street, had been printed for the benefit of those who might incline to printed for the benefit of those who might incline to read it, and could be had at the door. He did not intend to allude extensively to the semi-centennial occasion of their meeting, but felt it to be his duty to make some relevence to it. Fifty years ago Father Weish, and perhaps at exactly the same hour, was preaching the dedicatory discourse in the former edifice in Sheriff street. Long ago as that seemed to be, he had no doubt that at that particular service he had a larger audience than was present in the church at the time he (Father Reilly) was referring to the event; for at that time the attendants on Catholic services were mostly grown up Catholics, while now they were largely children and youths. In the church edifice in which he was speaking there was, during the earlier service, a sufficient number of children and young people present to fill one-half of the space, and the same was true of the days of the week just passed. That experience, he thought, presented a very fair idea of the new stage in church affairs upon which the church had entered. Then there were exhidren to bring to the church. Nearly all who came were fully grown, and many of them in a measure strangers here. Now, however, there were not only the fully grown Catholics, but a still more numerous body of their children, the latter attending, and perhaps more duivilly, than their elders. It remained to be seen, he thought, whether the rising fathors and mothers of to day would continue the care for their children which had been shown by their parents in the recent past. Returning again more directly to the semi-centennial occasion he spoke of the parish as having been organized for filty years, and of his being the seventh pastor who had been placed over the church within that time. All of his predecessors had, he was sure, been remarkably efficient in the performance of their duities; so much so, in tast, that he felt that he was the least of them all. And yet, no withstanding that, the church stood as one in which there had never be

they might—North, South, East or West—they would find change in all save in the Catholic Church. And why? Because the Catholic Church was founded by God's will, under God's o'n law, and therefore it did not change. Like the blessed Trainty it had existed in harmony with itself from its beginning and would so continue to the erd. Those who had been baptized into the Catholic Church were not vagrants wandering about not knowing whence they came or whither they were going; for they found a home in the Church and were there content to remain. They knew that they were the chosen of God. It was no wonder, then, that they should have peace within their walls, for theirs was the Church that was terrible in its punishments, positive in its teachings and loving to all who were deserving of love. It was said that the Catholic Church talked like God—as if it were God. Why shouldn't it? Was it rot the voice of God on sarth? And was not the fact that it grew stronger every day, spread out all over the face of the carth wherever man inhabits it, proof of this? Christ came, not to destroy, but to build up, and such was the work of the Church. In short, the Church understood its mission as the voice of God, and he thanked God that it did. In conclusion he said they should thank God for the past and the present. The future was no business of his or theirs.

When he had closed a collection was taken up for the schools of the Church, which afforded an opportunity for anying that fifty years ago subscriptions were for the erection of churches, while now they were for schools.

CONGREGATIONAL UNION.

SERMON OF THE REV. DR. TAYLOR ON THE NE-CESSITY OF CHURCHES AS PROTESTS AGAINST ABOUNDING SCEPTICISM.

At the Tabernacle, at the corner of Broadway and Thirty-fourth street, last evening, Rev. William Taylor preached before the American Congregational Union He took his text from Hebrews, x., 22—"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one snother and so much the

some is, but exhoring one snother and so much the more, as ye see the day approaching."

He said:—'Good men in all ages have drawn together, and in the enjoyment of each other's fellowship they have bad, for the time, more conscious communion with God. David, during his exile, longed for the company of those with whom he had kept holy day. Even in the degenerate times of Malachi they that feared the Lord spake eiten to one another. And the Lord Himself at once recognized the naturalness of nub ic worship and pronounced it with a special benepub ic worship and pronounced it with a special bene-diction when He said:—'Where two or three are gathered together in my name there am I in the midst of

diction when He said:—'Where two or three are gathered together in my name there am I in the midst of them.' In the same way the author of the Epistle to the Hebrews indicates his sense of the importance of social religious services when he says, 'Not forsaking THE ASSERBLING OF OURSELVES.

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PASTOR VERSUS TRUSTEES.

BELL CAUSED BY LHARNING AND PRACTISING

ast among the members of the little United Presbyte-ian church, situated at No. 434 West Forty-fourth sgo use pastor, the Kev. Mr. G. Campbell, becoming de-sirous of a larger income than the salary which he was then earning (\$2,000 per annum), began to study medi-cine at the Long Island College Hospital, and in course of time received his diploma. He immediately began to practise his new profession, and announced to his parishipment that he forested announced to his parishioners that he would render to them his service for half the usual rates. His congregation, no withstanding this generosity on the part the doctor-pastor, did not take kindly to his new scheme and protested against his continuing to practise his new profession in conjunction with the performance of his ciercal duties. At another time Mr. Campbell was asked to deliver four extra ser-

ago last Marca, when an attempt failed, so the trusteer decided to increase the pew rents fity por cent in order to be

ARLE TO PAY THE SALARY.

The church at this time was indebted to the preacher \$500 on his pay for 1874, and he effered to cancel the debt provided the rents should not be raised more than twenty-live per cent. This was agreed to but still the income of the church was found inadequate to meet the pastor's salary in full. In fact, there is still \$1,040 due Mr. Campbell. On the 20th of last March the regular meeting to elect three trustees in piace of those whose terms of office had expired was held, but without result, as Mr. Campbell first domanded that either he or one of the elders of the church should preside, and, when this was acceded to by the trustees, by his contanding that all the stiend, ants at the church, young or old, paying or non-paying, should be entitled to a vote. The trustees, however, claimed that only persons twenty-one years of age should vote and the meeting was broken up.

Eight days later another meeting of the congregation was held and the pastor's salary was reduced from \$2,000 to \$500. Mr. Campbell accused the trustees of causing this vote from personal malice, and appealed to the Second Fresbytery of the United Presbytery had no power to act in the matter, and when the kineteria and formally Fresolved that the Presbytery had no power to act in the matter, and when the Presbytery in the lawful and requiar discharge of its functions was "one-Presbyterial and contempt of the right of the Presbytery and an act of usurpation which the Presbytery has no contempt of the right of the Presbytery, and an act of usurpation which the Presbytery also made an investigation into the affairs of the church had calied that there were no grounds for discord among the mombers. The meeting subsequently resolved that the resolved and the church was recommended to cite the offending trustees before it for truit, according to the laws of the Church. The Presbytery also made an investigatio

AMERICAN TRACT SOCIETY.

PIPTY-PIRST ANNIVERSARY MEETING-RECORD OF THE PAST YEAR.

A meeting commemorating the fifty-first anniversary of the American Tract Society was held last evening in the Church of the Holy Trinity, Madison avenue and Forty-second street. There was a very large attendance and great interest seemed to be manifested in the proceedings. The Rev. Dr. Tyng, of St. George's church, presided. The exercises were opened with the reading of Scripture and prayer, after which Rev. Dr. Tyng delivered a brief address, in the course of which he alluded to the efficient operations of the society during the past half efficient operations of the society during the past half century. Since its foundation it had daily gained strength, and its fruits were seen on every hand. Its

century. Since its foundation it had daily gained strength, and its fruits were seen on every hand. Its object was to scatter the great and simple truths of the Word of God, and although there were those who believed that the Bible itself was sufficient for that purpose and held forth little encouragement to the early founders of the society it had steadily progressed from the start. It was the work of God Himself. The institution had done a great deal in the way of saving souls through the instrumentaity of an all wise Providence. In conclusion the reverend gentleman expressed his thankfolness for having been permitted to live to see this glorious result, to witness the golden harvest which the work of half a century had produced.

Secretary Stevenson then made a statement showing that the recepts for the year had been, including \$101.718-32 in donations and legacies, \$492,252-30, to which was added the sum of \$12,325-38, balance of sinking fund account and balance in the treasury April 1, 1875, making the total resources for the year \$504,577-68. The expenditures in the various departments of the society for this year, including \$5,815-35 to sinking fund account, have been \$501,803-96, leaving a balance in the treasury of \$2,773-72. During the year 229 colporteurs, including 46 students from 22 colleges and theological seminaries, had labored in 31 of the United States. The committee had been she to appropriate \$3,670 cash, \$5,098-47 in electrotypes and \$2,857-61 in publications to the foreign department. The secretary showed that the two great agents employed in the saving of souls were the press and the ministers. He allude 4to the immense number of tracts distributed and the efforts unde by the clergymen through the length and broadth of the land.

Professor Edward Warren Clark, inte of Japan, delivered a very interesting address on the progress of religion in that country, and clearly pointed out the incust that the changes had occurred the country was ready to receive the Word of God. He adverted to the

ideas.
Addresses were also delivered by Rev. Jacob Chara-berlain, Rev. William J. Tucker and Rev. S. H. Tyng, Jr., and the proceedings closed with prayer.

COLOR LINE IN THE CHURCH.

AN AFRICAN EPISCOPAL CHURCH REJECTED BY

THE SOUTH CAROLINA DIOCESE. CHARLESTON, S. C., May 13, 1876.

CHARLESTON, S. C., May 13, 1876.

The question of the admission of colored Protestant Episcopal congregations to representation, which has agitated the South Carolina diocese for two or three years peat, was settled last night, after a warm discussion in the Diocesan Convention, by the rejection of the application of St. Mark's church for admission to that body. The majority of the clergy favored the application, which was rejected by the vote of the law delegates.

A BARRICADED STREET.

NEW YORK, May 13, 1870. TO THE EDITOR OF THE HERALD:-

For over six months West Twenty-ninth street has been barricaded, rendering it impossible to travel be-tween the two great thoroughfares. Broadway and Sixth avenue. The roadway is in a terrible state and the sidewark piled up with blocks of granite, and still no prospect of repaying the street. What kind of government are we living unifer when our law makers with one hand demand heavy taxes and with the other place obstructions in the way of renting our houses of transacting business? Can you, as the friend of the oppressed and terror of evildeers, lavestigate the matter?